.1: Metraux E-5 - (1934-1935) 1940
OY2 Easter Islanders OY2

Island, being the most isolated, shows the least, if any, influence from the Society Islands on its cephalic dimensions. The transition to the Easter Island mean is closest through the Mangarevans who are likewise the most proximate geographically.

From these abbreviated and summary comparisons, the Easter Islanders emerge as a distinctly Polynesian group deviating significantly only in their cephalic dimensions. But this deviation appears to be demonstrably a survival of traits which have become progressively overlain and obliterated by influences emanating from the Society Islands. As I have suggested elsewhere, the Easter Islanders form part of an early and now marginal population in eastern Polynesia which was succeeded by the more recent brachycephalic Society Islanders. It is at present impossible to determine whether the extremity of the Easter Island position in cephalic range represents a survival of the original character of this early population from which the Mangarevans have been modified, or whether it constitutes an intensification of Mangarevan norms through selective migration followed by isolation and inbreeding.

From another point of view the association of Easter Island with Melanesian or Australian stocks, also, does violence to the known facts. Although much has yet to be discovered about the genetics of skin color and hair form, there is little doubt that the dark pigmentation of Melanesians and Australians and the frizzly hair of the former are traits which are often dominant in racial crossing and are never completely recessive. But even if they were, they would inevitably reveal themselves in some degree. However, the Easter Islanders bear no trace whatever of these distinctively Melanesian or Australian features. Nor do early descriptions give any suggestion of frizzly hair or dark skins. More than half the Easter Island males have an unexposed skin color corresponding to number 14 on the Von Luschan scale and exposed skin color equivalent to number 21. The 22 Easter Island males are distributed as follows:

Von Luschan Scale	Unexposed Skin	Exposed Skin
11	1	
12	2	
13	2	
14	10	
15	3	
16	2	2
17	1	
18		2
19		
20		2
21		12
22	1	2
23		
24		1
25		1

1: Metraux E-5 (1934-1935) 1940
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142 144 These distributions fall within Polynesian limits; in fact, the Easter Islanders appear to be fairer than many characteristically Polynesian groups:

	Unexposed Skin Color		Exposed Skin Color	
	Range	Mode	Range	Mode
Easter Island	11-22	14	16-25	21
Mangareva	11-17	14 and 17	14-25	16 and 22
Tuamotus	10-24	17	15-25	22
Society Islands	10-22	16	14-24	16
Marquesas	12-22	14	14-22	16

Similarly the hair form of the Easter Islanders shows no evidence of Melanesian influence; indeed, the following figures reveal that the Easter Islanders have a higher percentage of straight hair than is generally true of other eastern Polynesian groups.

	Hair Form				
	Straight	Low Waves	Deep Waves	Curly	Frizzly
Easter Island	54.55%	4.55%	22.73%	18.18%	
Mangareva	47.62	19.05	9.52	23.81	
Tuamotus	32.14	31.63	23.47	10.71	2.04%
Society Islands	26.98	26.98	26.98	19.05	
Marquesas	21.69	26.51	28.92	22.89	

Similarly, in other traits which Melanesian admixture might be expected to modify, such as relative width of the nose, facial projection and thickness of lip, the distributions among the Easter Islanders offer no support for the Melanesian hypothesis.

Finally I should like to add that blood groupings, as yet unpublished, which were determined for the Easter Islanders not only corroborate the purity of our series but also confirm its relationship with Polynesia rather than Melanesia. Groups B and AB are lacking, thus agreeing with the Mangarevans and Tuamotuans.

The anthropometric evidence which I have been able to gather points unequivocally to the Polynesian origin of the Easter Islanders. The closest approximation appears to be with Mangareva, although there is some reason to believe that the Easter Islanders form part of an early, marginal population whose influence may still be seen in the physical traits of the Maori, the Marquesans, some Tuamotuans, as well as the Mangarevans.

LANGUAGE

197 114 Easter Islanders were recognized as Polynesians almost as soon as they boarded Cook's ship. The few words they uttered made it clear that their language was closely related to Tahitian. The lists of words recorded by Cook (53, vol. 2, p. 364) and by J. R. Forster (84, p. 284) entirely confirm this first impression, and there has never been any doubt that the Easter Island language belongs entirely to the Polynesian group. Some of the Easter

5: Roggeveen T-5 (1721-1722)1908
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our oysters. When these Indians go about any job which might set their ear-plugs waggling, and bid fair to do them any hurt, they take them out and hitch the rim of the lobe up over the top of the ear, which gives them a quaint and laughable appearance[1]. These people have well proportioned limbs, with large and strong muscles; they are big in stature, and their natural hue is not black, but pale yellow or sallowish, as we saw in the case of many of the lads, either because they had not painted[2] their bodies with dark blue, or because they were of superior rank and had consequently no need to labour in the field. These people have also snow-white teeth, with which they are exceptionally well provided, even the old and hoary, as was evidenced by the cracking of a large and hard nut, whose shell was thicker and more resisting than our peach stones. The hair of their heads, and the beards of most of them, were short, although others wore it long, and hanging down the back, or plaited and coiled on the top of the head in a tress, like the Chinese at *Batavia*, which is there termed *condé*. What the form of worship of these people comprises we were not able to gather any full knowledge of, owing to the shortness of our stay among them; we noticed only that they kindle fire in front of certain remarkably tall stone figures they set up; and, thereafter squatting on their heels with heads bowed down, they bring the palms of their hands together and alternately raise and lower them. At first, these stone figures caused us to be filled with wonder, for we could not understand how it was possible that people who are destitute of heavy or thick timber, and also of stout cordage, out of which to construct gear, had been able to erect them; nevertheless some of these statues were

[1] This habit is mentioned by Cook, and by Forster: see the last preceding footnote.

[2] Meaning tattooed, doubtless.

6: Anonymous T-5 (1770)1908
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jewellery, or any other metal, nor any kind of clothes or hardware, were seen among them; from which it may be inferred that they have[1] at present no interchange of goods with any European, Asiatic, or American nation. Their physiognomy does not resemble that of the Indians of the Continent of Chile, Peru, or New Spain in anything, these islanders being in colour between white, swarthy, and reddish, not thick lipped nor flat nosed, the hair chestnut coloured and limp, some have it black, and others tending to red or a cinnamon tint. They are tall, well built and proportioned in all their limbs; and there are no halt, maimed, bent, crooked, luxated, deformed, or bow-legged among them, their appearance being thoroughly pleasing, and tallying with Europeans more than with Indians. I believe, from their docility and intelligence, that it would be easy to domesticate them and to convert them to any religion which might be put before them.

This day and the ensuing night the wind remained very light, from N.E. to N. The heat did not make itself felt much during the daytime, and at night there was little wind or dampness. There are some eddies[2] of current, which enter from the eastward and discharge themselves to the West.

I began to take soundings of the bay this afternoon, and the bottom we met with is not of the best for ensuring the safety of the ships, consisting merely of gravel, sand, shells, coral, and much rock occurring here and there all over the anchorage, especially from the 20 fathom line shorewards.

Saturday, 17th. The wind held light from N.E. to N. To-day great numbers of natives of both sexes came on

[1] There are some defects in the transcription of the original MS. here: but the sense is plain.

[2] The MS. has here '*revoeas*,' perhaps a copyist's error for *refugos*.

6:Anonymous T-5 (1770)1908
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It appears as if among themselves their goods are held in common, and I believe they conceal as much as they can get possession of below the ground, for we never saw afterwards any of the things we gave them. We treated them with every consideration, and gave them whatever they asked for. Many of them pronounce with clearness *Ave Maria: Viva Carlos Tercero, Rey de España.* The men are generally of large stature, very many exceeding 8½ spans [*palmos*] of Castile[1] [in height]; most of them attain 8 spans, and there were two whom out of curiosity we measured, one of 9 spans and 2 inches[2], and the other 9 and 3½ inches[3], all their limbs being of proportionate dimensions. The quality and *timbre* of their voice is adapted to pronounce any language with facility; theirs being very similar to Arabic; although for harshness and resonance it is on a par with that of the Lazarones of Naples.

We never saw their bravery put to the test, but I suspect they are faint-hearted; they possess no arms, and although in some we observed sundry wounds on the body, which we thought to have been inflicted by cutting instruments of iron or steel, we found that they proceeded from stones, which are their only [weapons of] defence and offence, and as most of these are sharp edged[4] they produce the injury referred to.

I made a bow and arrow, duly strung, by way of experiment, and on handing it to one of those with the scars he instantly stuck it on his head as an ornament, and then hung it round his neck with much joy, being totally ignorant of its use and effect.

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[1] The Castilian *palmo* or span is equal to 8½ inches. 8½ *palmos* therefore express 6 feet, less an inch.

[2] 6 ft. 5 ins.

[3] 6 ft. 6½ ins.

[4] Obsidian.

7: Anonymous T-5 (1770)1908
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the cotton plant would yield, as the country is very temperate: and wheat, garden plants, pot-herbs, &c. They dye their cloaks yellow.

The number of the inhabitants, including both sexes, will be from about nine hundred to a thousand souls: and of these very few indeed are women,—I do not believe they amount to seventy—and but few boys. They are in hue like a quadroon, with smooth hair and short beards, and they in no way resemble the Indians of the South American continent; and if they wore clothing like ourselves they might very well pass for Europeans. They eat very little, and have few needs: they do altogether without liquor of any kind.

On the 21st at noon we put to sea from this Island of David: we sailed some 70 leagues to the Westward to see whether any more land lay in that direction.

On the 23rd we hauled to the Southward until we reached the lat. 38° 30′ and long. 263° 31′, where we arrived on the 29th. On this track, on the 24th, in lat. 29° 30′, long. 261° 30′ at 6 in the afternoon, we saw ten or twelve white birds, and terns, and again some godwits, an indication of some island. The Commodore decided not to search for it at this juncture, deeming that the time was already short for going to Chiloe, and intending to look for it on the return voyage as the latitude was one in which the quest might be pursued at any season of the year.

From the longitude of 263° 31′ we stood away East as far as 281° along the parallel of 38½°, without meeting with any sign; and from that position we proceeded to Chiloe.

[Here this Journal ends; but a note is appended to it in one of the two MS. copies at the Academy of History, to the following effect:—

"This is a copy of the one which the aged Captain and Pilot of these seas, Don Domingo Josef Vasqués, had in

8: Behrens T-5 (1721-1722) 1908
OY2 Easter Islanders OY2

500 live fowls, which were like those of the Vierländen, this time without any boiled or roast ones, together with many roots, some red, some white, a good lot of potatoes which tasted almost like bread, and which are used by these people in the same way; and some hundreds of sugar-canes, great quantities of *pisang*[1], being Indian figs as large as a cucumber a span in length and of proportionate thickness, with a green rind. When one peels this off [the pulp] tastes like figs, or as sweet as honey: there are sometimes as many as a hundred on a single bunch. The leaf is from two to three feet broad and from six to eight feet in length. It is with these that our first parents should have covered themselves in Paradise after their unfortunate Fall, because it is almost the largest and strongest leaf which one meets with in Morning and Evening lands.

No animals were met with, as far as we penetrated on this occasion, except sundry species of birds; but there may be many other animals farther in the interior of the country, as the natives seemed acquainted with pigs when they saw some on board our ships.

The natives prepare their meals in pots made of clay or earth. Each household appeared to us to have its own.

The houses were from forty to sixty feet [*schuh*] long, six to eight feet [*schuh*] in width, and of similar height, set up on wooden stakes, daubed over with luting and covered in with palm leaves. As regards their subsistence it appears that it must be procured by tillage of the soil, as we saw it everywhere planted and bearing crops. Moreover the fields or lands were all measured off with a cord, and very neatly cultivated. At the time of our visit all their crops were maturing: the fields and trees were in full bearing, and I feel sure that if we had explored this country right through many good things would have been met with, since we were there in just the best season of the year.

No remarkable furniture was found inside their houses, except some red and white coverlets [*decken*] which they often use as apparel, and also for sleeping under. These coverlets felt like silk, to the touch, so that one could almost conclude they had looms by means of which they made them themselves.

These natives were universally blithe and merry, well-built, strong in limb, not exactly slender, yet nimble on their feet; friendly and pleasant in manner, but submissive withal, and also very timid. Most of them, when bringing any object such as

[1] *Pisang* is the Malayan generic term for the banana.

8: Behrens T-5 (1721-1722) 1908
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fowls, or other produce, would cast it all down before us and retire with all possible speed, and go their way without ceremony.

As for their complexion they are brownish, about the hue of a Spaniard, yet one finds some among them of a darker shade and others quite white, and no less also a few of a reddish tint as if somewhat severely tanned by the sun. Their ears were so long that they hung down as far as to the shoulders. Some wore white ornaments in the lobes as a special embellishment. They were painted on their bodies with wonderful birds and animals, although some were handsomer than others.

The women had their features streaked for the most part with a red pigment, which is of a much brighter shade than any we have anywhere else seen or found; but we do not know from what they make this beautiful colour. The women were all clothed with red and white wraps [*decken*]; and each had a small hat made of straw or rushes. They sat down before us and disrobed, laughed, and were very friendly. Others called from a distance from their houses and beckoned us with the hand to come to them; and there was, in the place where we were standing, a village of about twenty houses.

The people had, to judge by appearances, no weapons; although, as I remarked, they relied in case of need on their gods or idols which stand erected all along the sea shore in great numbers, before which they fall down and invoke them. These idols were all hewn out of stone, and in the form of a man, with long ears, adorned on the head with a crown, yet all made with skill: whereat we wondered not a little. A clear space was reserved round these objects of worship by laying stones to a distance of twenty or thirty paces. I took some of the people to be priests, because they paid more reverence to the gods than did the rest; and showed themselves much more devout in their ministrations. One could also distinguish these from the other people quite well, not only by their wearing great white plugs in their ear lobes, but in having the head wholly shaven and hairless. One of them was with us on board the ship as above related. They wore a head-dress of white and black feathers which were just like storks' feathers: so that we thought it likely that some of the storks in migrating from Europe at their accustomed season must rest here[1]. .....As the evening was drawing near we re-

[1] Here intervenes a long, speculative, and uninstructive dissertation on the migration of storks, quite irrelevant to the narrative.

9: Forster T-5 (1774) 1777
OY2 Easter Islanders OY2

X175
1774 March. ance confirmed us in this opinion, and proved them iſſued from the ſame ſtock. They were of a middle ſtature, but rather thin; their features reſembled thoſe of the Taheitians, but were leſs agreeable: one of them had a beard, which was cut to the length of about half an inch; the other was a youth of about ſeventeen. They had punctures of the ſame nature with thoſe uſed by the natives of the Society and Friendly Iſlands and of New Zeeland; but their whole body, which was perfectly naked, was marked with them. The greateſt ſingularity which we obſerved about them was the ſize of their ears, of which the lap or extremity was ſtretched out ſo as almoſt to reſt on the ſhoulder, and pierced by a very large hole, through which four or five fingers might be thruſt with eaſe. This circumſtance entirely agreed with the deſcription which the ſerjeant-major of Roggewein's ſhip gives of theſe people*. Their canoe was another curioſity, being patched up of many pieces, each of which was not more than four or five inches wide, and two or three feet long. Its length might be about ten or twelve feet, its head and ſtern were raiſed conſiderably, but its middle was very low. It had an outrigger or balancer made of three ſlender poles, and each of the men had a paddle, of which the blade was likewiſe compoſed of ſeveral pieces. This deſcription alſo exactly correſponds with the

[142]
[302]
X175
304
X175
501

* See Mr. Dalrymple's Hiſtorical Collection, vol. II. p. 90, 94, or Hiſtoire de l'Expedition de Trois Vaiſſeaux, tome I. p. 133, a la Haye 1739.

Dutch

9: Forster T-5 (1774) 1777
OY2 Easter Islanders OY2

1774. MARCH. In the afternoon we hoiſted out a boat, and the maſter went towards the ſhore to take ſoundings in the road, from whence the canoe had come off to us. As ſoon as the natives perceived our boat on the water, they aſſembled along ſhore, near the place to which our people ſeemed to direct their courſe. Among a croud of naked men, we ſaw ſome who ſeemed to be dreſſed in a bright cloth of a yellow, or rather orange colour, from whence we ſuſpected that they were their principal people. We now likewiſe began to diſcern their houſes, which ſeemed to be extremely low and long, higheſt in the middle, and ſloping down towards both extremities. They much reſembled a canoe turned with the keel or bottom upwards. In the middle there ſeemed to be a ſmall entrance or door, which was ſo low, that a man of a common ſize muſt ſtoop to get in. Towards evening we let go our anchor in about forty fathom, gravelly bottom off the S. W. part of the iſland. The maſter returned preſently after, and brought one of the natives in the boat with him. This bold fellow had jumped into the boat without any ceremony or invitation, while it was cloſe to the ſhore, and expreſsly deſired to be brought on board. He was of the middle ſize, about five feet eight inches high, and remarkably hairy on the breaſt and all over the body. His colour was a cheſnut brown, his beard ſtrong, but clipped ſhort, and of a black colour, as was alſo the hair of his head, which was likewiſe cut ſhort.

9: Forster T-5 (1774) 1777
OY2 Easter Islanders OY2

ſhort. His ears were very long, almoſt hanging on his ſhoulders, and his legs punctured in compartments after a taſte which we had obſerved no where elſe. He had only a belt round his middle, from whence a kind of net-work deſcended before, too thin to conceal any thing from the ſight. A ſtring was tied about his neck, and a flat bone, ſomething ſhaped like a tongue, and about five inches long, was faſtened to it, and hung down on the breaſt. This, he told us, was a porpoiſe's bone (eevee toharra), expreſſing it exactly by the ſame words which a Taheitian would have made uſe of. To explain himſelf better, he alſo called it eevee-eeka, which we well underſtood to ſignify the bone of a fiſh *. He was no ſooner ſeated in the boat, than he complained of being cold by ſhivering, and making various geſtures of a very intelligible nature. Mr. Gilbert, the maſter, therefore gave him a jacket, and put a hat on his head, and in that dreſs he appeared upon deck. The captain and paſſengers preſented him with nails, medals, and ſtrings of beads, the laſt of which, he deſired to have tied round his head. At the beginning he ſhewed ſome marks of fear or diffidence, aſking whether we ſhould kill him as an enemy *(matte-toa?)* but upon being aſſured of good treatment and friendſhip on our part, he ſeemed perfectly ſecure and unconcerned, and talked of nothing but dancing

1774. MARCH.

* Eeya at Taheitee, and eeka at New Zealand and the Friendly Iſles mean a fiſh.

9: Forster T-5 (1774) 1777
OY2 Easter Islanders OY2

X175 The general appearance of the natives seemed to argue a great sterility of the country. They were inferior in stature to the natives of the Society and Friendly Isles, and to those of New Zeeland, there being not a single person amongst them, who might be reckoned tall. Their body was likewise lean, and their face thinner than that of any people we had hitherto seen in the South Sea. Their want of cloathing, and a great eagerness to obtain our goods without offering any thing in return, seemed altogether to be sufficient marks of poverty. They were all prodigiously [304] punctured on every part of the body, the face in particular; and their women, who were very small and slender limbed, had likewise punctures on the face, which resembled the patches sometimes worn by our ladies. The number of X175 women in the croud did not exceed ten or twelve; they were 302 seldom satisfied with their natural clear brown colour, but 386 painted the whole face with a reddish brown ruddle, over which they laid on the bright orange of the turmeric-root; or ornamented themselves with elegant streaks of white shell-lime. The art of painting is therefore not confined to those ladies who have the happiness to imitate French X175 fashions. The women were all dressed in pieces of cloth, 291 which appeared scanty when compared to the Taheitian dresses. Both sexes had thin, but not savage features, X175 though the little shelter which their barren country offers 142 against the sun-beams, had contracted their brows sometimes, and drawn the muscles of the face up towards the eye.

9: Forster T-5 (1774) 1777
OY2 Easter Islanders OY2

eyes. Their noſes were not very broad, but rather flat between the eyes; their lips ſtrong, though not ſo thick as thoſe of negroes; and their hair black and curling, but always cut ſhort, ſo as not to exceed three inches. Their eyes were dark brown, and rather ſmall, the white being leſs clear than in other nations of the South Seas. Their ears were remarkable for the great length of the lap, which frequently hung on the ſhoulder, and was pierced with ſo large a hole, that the extremity could be tucked up through it. In order to bring it to this ſize, they wore a leaf of a ſugar-cane, which is very elaſtic, rolled up in it like a ſcroll; by which means it was always on the ſtretch. The violent action of the ſun upon their heads has forced them to contrive various coverings for that part. Many of the men wore a ring about two inches thick, ſtrongly and curiouſly plaited of graſs, and fitting cloſe round the head. This was covered with great quantities of the long black feathers which decorate the neck of the man of war bird. Others had huge buſhy caps of brown gulls feathers, which were almoſt as large as the full-bottomed wigs of European lawyers; and ſtill others wore a ſimple hoop of wood, round which a number of the long white feathers of a gannet hung nodding, and waved in the wind. The women wore a great wide cap, made of very neat mat-work; it was pointed forwards, formed a ridge along the top, and two large lobes behind on each ſide, which we found extremely cooling;

1774. MARCH.

175 X 142

[304]

175 X 291

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of Taheitee. The monarchical government likewiſe ſtrengthens the affinity between the Eaſter Iſlanders and the tropical tribes, its prerogatives being only varied according to the different degrees of fertility of the iſlands, and the opulence or luxury of the people. Eaſter Iſland, or, as the natives call it, WAIHU, is ſo very barren, that the whole number of plants growing upon it does not exceed twenty ſpecies, of which far the greater part is cultivated*; though the ſpace which the plantations occupy is inconſiderable, compared with that which lies waſte. The ſoil is altogether ſtoney, and parched by the ſun, and water is ſo ſcarce, that the inhabitants drink it out of wells which have a ſtrong admixture of brine; nay, ſome of our people really ſaw them drink of the ſea-water when they were thirſty. Their habit of body muſt, in ſome meaſure, be influenced by theſe circumſtances; they are meagre, and their muſcles hard and rigid; they live very frugally, and, in general, go almoſt wholly naked, only covering the head, which is the moſt ſenſible of heat, with feathered caps, and puncturing or daubing the reſt with colours. Their ideas of decency are, of courſe, very different from thoſe of nations who are accuſtomed to clothing. They cut ſhort their hair and beards

* The Spaniards mention white calabaſhes, *(pompions,)* among the vegetable productions of this iſland; but we did not ſee any.—See Mr. Dalrymple's judicious letter to Dr. Hawkeſworth.

from

10: Cooke D-5 (1886) 1899
OY2 Easter Islanders OY2

It will be seen from the above that, at the present time, among the children there is a preponderance of girls. The population is now reported at a standstill, the deaths and births about equaling each other in point of numbers. The average number of children to a family is given as three.

The age of puberty may be placed at 15 years in the male and 13 years in the female.

In color they are of a light brown, approaching here our lighter mulattos, the parts (face, neck, hands, etc.) exposed to the weather being always somewhat darker.

They have fine, jet-black hair, which may be wavy or straight (never "kinky"), and which is worn in variable styles, according to the taste of the owner, usually short among the men, and in plaits, down the back, among the women. They never decolorize it with lime nor trim it in any fanciful manner, as is the case in the Samoan Group and other South Sea Islands. The beards of the men, which are never very heavy, correspond in these respects with the hair. There are several venerable looking gray-haired and gray-bearded old men among them. I saw no bald-headed ones, with a single exception. This was in the case of an old man who had been a cannibal, and, curiously enough, for generally throughout the islands they are very reticent on this subject, boasted of the number of human beings off whose flesh he had made a savory meal. When asked how he liked "long pig" he smacked his lips and expressed a regret that he could no longer enjoy the luxury. His expression and appearance were in keeping with his hideous appetite, for a more villainous-looking knave does not exist on the island.

The Rapa Nuiis may be considered a long-lived people. The oldest man and chief on the island, Mati by name, the patriarch of the Rapa Nuiis, does not know his actual age, but is certainly over 90 years old, and his wife, Maakua, of whom a photograph was taken, bears him close company in that as well as in other respects. The last king of the Rapa Nuiis, Maurata, also called Kaimokoe, was captured by the Peruvians, carried to the Chincha Islands, and died in 1864. His nearest descendant and successor, a nephew named Kaitae, is 79 years old. The last survivor of Peruvian captivity, Pakomeo, who was also photographed, must number at least the Biblical threescore and ten. These, with a few others not mentioned, may be considered a remarkable showing among so small a number of people, and proves not only that the original stock must have been a good one, but that their climate, surroundings, and mode of life were promotive of longevity.

In stature they are not a large race. There are a few, mainly among the older men, who are tall, erect, straight, spare in build, 6 feet or thereabouts in height, but the remainder, including the women, are smaller, and they may be classed as a small-boned, medium-sized people. They are not robust, apparently, neither are they very muscular; on the contrary, most of them present rather a slight, delicate, feeble appearance,

10: Cooke D-5 (1886) 1899
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which is, however, misleading. They are wiry, lithe, strong, active, tireless on the march, capable of carrying heavy burdens long distances, indifferent to weariness, and seemingly equal to any amount of effort they might be induced to make. We saw this frequently exemplified on our tramp around the island, when, after a weary day's march, we would come into the camp foot-sore and tired, while they, fresh and active apparently, would go to work catching and dressing sheep, building fires, etc. If we complained that the water was "vai kava," bitter, they would endeavor to explain where better could be found and immediately start off, with bucket and canteen, on a tramp of a mile or two over the plain, or down into a crater, in order to bring us "vai maitai," good water.

These people proudly claim direct descent from the image and platform builders. It is not the writer's province to discuss this point, although strong arguments might be adduced to demonstrate the contrary. Be that as it may, it is very evident to the most casual observer either that the modern Rapa Nuiis belong, whether wholly or, which is more probable, in part, to a different race or that they are the "degenerate sons of worthy sires."

The color of their eyes is dark brown, with black brows and lashes, neither very heavy. Their expression of countenance is pleasing, mild, frank, modest, intelligent, and somewhat sad. They are slender but well formed, clean of limb, and the various parts of the body are well proportioned to each other. Their foreheads, while not very broad, are of good height and but slightly receding, which is also true of the facial angle generally. The head is well balanced and cheek bones are notably prominent. Their nose is quite straight and well shaped, with no marked spreading of the alae; mouths of moderate size and usually filled with excellent teeth, which, when the jaws are closed, come squarely into apposition; lips rather thin; hands and feet small. It may be mentioned that they attribute the beautiful appearance and excellent condition of their teeth to the chewing of sugar cane, large quantities of which they consume as food. There is nothing savage or repulsive looking about them, and some of their young women are decidedly comely and attractive. While in their habitations the evidences of good housewifery are nearly nil, they are quite cleanly in their personal habits and there is no unpleasant odor noticeable about their bodies. They all dress in European costume. They are a bright, intelligent, quick-witted people, of rather a nervous temperament; tractable and gentle in disposition, decidedly sympathetic and tender hearted and markedly emotional in their natures, so that they are easily moved either to tears or laughter. In evidence of the latter trait in their character one or two instances may be adduced.

When the Catholic mission was first established on the island Chief Mati took a great liking to the reverend father in charge, evinced the greatest affection for him, and finally adopted him as his son. Such

10: Cooke D-5 (1886) 1899
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latter endeavor to "bull" the market, while those of the boy do their utmost to "bear" the commodity under appraisement, the price is finally agreed upon and the bargain is concluded, the consideration being a specified quantity of sugar cane, taro, sweet potatoes, chickens, etc., to be paid the girl's parents. A day is then fixed upon; relatives and friends are notified; due preparations are made at the girl's house, to which the articles mentioned have meanwhile been sent, and at the time appointed, all interested being present, a grand feast is held, at which, as a rule, everything edible, that is to say the price of the girl, is consumed. That important business being finished, bride and groom retire to the residence of the parents of the latter, by whom the bride is adopted as their own child, and thenceforth the parties are husband and wife.

The cares and the obligations of matrimony, as well as of parentage, sit lightly upon the Rapa Nuis. Although marital infidelity may be rare, it is stated that a husband will, in consideration of a certain quantity of produce, make over all right in his wife to another for a specified period, at the expiration of which time he will take back the wife and she again becomes the partner of his joys and sorrows. This might be called polygamy in another form.

Fixing the average at three gives, I think, a very fair estimate of the number of children to a family, and the lack of fecundity among them will readily be explained by the early child marriages, customs, habits of life, intermarriage, and the degeneracy of the race.

In these people the lower part of the body and extremities were found well developed, and in the women more so than would be supposed from their slight physique. In the latter the skin was lighter in color in the unexposed than in the exposed parts. The hips are broad and full, the thighs large, round, and firm, and legs straight and tapering to the ankles, which, with the feet, were small and delicate. They are but sparingly hirsute. The breasts of those examined were moderately large, full, round, firm, and carried well up on the chest. The nipples were quite small, but with good-sized areola, which latter presented, in some instances, that peculiar puffy, translucent appearance, as though filled with serum, often seen throughout the other Pacific Islands. The Rapa Nuis differed from these in that the areola was not so large nor of so deep a tint, the writer having seen them in other islands covering half the breast and nearly black in color.

The skin of the woman examined, where not covered with tattooing, was nearly as light in color as that of the average brunette, and very fine, smooth, soft, and delicate.

There seems to be no doubt that, with all their apparent mildness and good nature, the baser passions and savage instincts of these people are strong within them, and instances of inhumanity occasionally crop out among them. A case which came under the notice of Dr. Whitaker was that of a woman who was suffering from spinal deformity, the result

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from sixty to five hundred. One of the voyagers goes so far as to say that "all the country was under cultivation." As for the inhabitants, they were, they tell us, of all shades of colour, yellow, white, and brown, and wore clothes made of a "field product," evidently tapa. They were "painted," which apparently signifies tattooed, and it was the habit to distend the lobes of their ears so that they hung to the shoulders, and large discs were worn in them. "When these Indians," wrote Roggeveen, "go about any job which might set their ear-plugs wagging, and bid fair to do them any hurt, they take them out and hitch the rim of the lobe up over the top of the ear, which gives them a quaint and laughable appearance."[1]

The natives were extraordinarily thievish, stealing the caps from the seamen's heads, while one actually climbed into the port-hole of the cabin and took the cloth off the table. These habits gave rise to an unfortunate incident, as when the visitors came on shore, a scuffle took place over the sanctity of property, and the natives began throwing stones, on which a petty official gave the order to fire, ten or twelve natives being killed. The occurrence, however, was duly explained, and did not terminate amicable relations. We learn that at this time the great statues, of which this is of course the first report, were then, as has already been noted, standing and in place. The Dutchmen describe them as "remarkable, tall, stone figures, a good 30 feet in height," and notice that they have crowns on their heads; a clear space was, they said, reserved round them by laying stones. They have no doubt that the figures are objects of worship; the natives "kindle fires in front of them, and thereafter squatting on their heels with heads bowed down, they bring the palms of their hands together and alternately raise and lower them." Another observer adds, in connection with this worship, that they "prostrated themselves towards the rising sun." A great step would have been gained towards the solution of the problem if we could feel assured that these last remarks were justified and were not merely the result of imperfect observation.[2]

[1] Precisely the same habit obtains to-day among the Akikuyu in East Africa.

[2] For Roggeveen's description of the Island see *Voyage of Gonsales*, Hakluyt Society, Series II., vol. xiii., pp. 3 to 26.
A statement of the evidence re Davis Island is given in the introduction to the same volume.

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For fifty years darkness once more descends on the history of the island. Then, within a period of sixteen years, it was visited by three expeditions, Spanish, English, and French respectively. The Spanish were under the command of Gonzalez.[1] They too were searching for David's Island when, in 1770, they touched at Easter, and they also came to the conclusion that it was not their goal. They took, however, formal possession of it, and named it San Carlos. Their ships lay at anchor in the same place as had those of Roggeveen, the bay on the north coast now called after La Pérouse. From this anchorage three curious hillocks on the northern slope of the great eastern volcano form striking objects (fig. 78); on each of these they planted a cross, and proclaimed the King of Spain with banners flying, beating of drums, and artillery salutes. The natives appear to have thoroughly enjoyed the proceedings, and "confirmed them," according to the solemn statements of the Spaniards, by marking the official document with their own script. This is the first that we hear of a form of native writing. The expedition sent a boat round the island, which made a very creditable map of it.

Four years later Cook cast anchor on the west side in the bay which is known by his name. He was there three days and did not himself explore inland, but his officers did so, including the elder Forster, the botanist of the expedition, and his account of what they saw was published by his son.[2]

In 1780 La Pérouse anchored in the same place, and also sent some of his men inland, who covered partly, but not entirely, the same districts as those of Cook.[3]

As these expeditions were so nearly of the same date, their remarks may fairly be compared and contrasted with those made by Roggeveen half a century earlier. All three give very similar descriptions of the people, their appearance and dwellings, which also resemble the accounts of the Dutch. Cook is very much impressed with the long ears, though La Pérouse does not refer to them. There is the same story of the native powers of ap-

[1] *Voyage of Gonzales*, p. 27 *seq.*

[2] *A Voyage Towards the South Pole and Round the World*, by James Cook, 1st ed., 4to, 1777, pp. 276–96.
A Voyage Round the World, George Forster, 4to, 1777. Vol. i., pp. 551–602.

[3] *Voyage de La Pérouse autour du Monde*. 4to edn., London, 1799. Vol. i., pp. 319–36.

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FIG. 83.

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HÉ.
Clan Marama.

VIRIAMO.
Clan Ureohei.

TE HAHA.
Clan Miru.

JUAN TEPANO.
Clan Tupahotu.

[facing p. 212]

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Tuamotu OX9

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FIG. 88.

AN OLD WOMAN OF EASTER ISLAND WITH DILATED EAR-LOBE.

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FIG. 89.

MAHANGA.
A native of the Paumotu

[facing p. 220]

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sources how great was the impression which was made by the foreigners.

Social Life.—Roggeveen's description of the people as being of all shades of colour is still accurate. They themselves are very conscious of the variations, and when we were collecting genealogies, they were quite ready to give the colour of even remote relations. "Great-aunt Susan," it would be unhesitatingly stated, was "white," and "Great-aunt Jemima black." The last real ariki, or chief, was said to be quite white. "White like me?" I innocently asked. "You!" they said, "you are red"; the colour in European cheeks, as opposed to the sallow white to which they are accustomed, is to the native our most distinguishing mark. It is obvious that we are dealing with a mixed race, but this only takes us part of the way, as the mixture may have taken place either before or after they reached the island.

They were divided into ten groups, or clans ("máta"), which were associated with different parts of the island, though the boundaries blend and overlap; members of one division settled not infrequently among those of another. Each person still knows his own clan.

In remembered times there were no group restrictions on marriage, which took place indiscriminately between members of the same or of different clans. The only prohibition had reference to consanguinity, and forbade all union nearer than the eighth degree or third cousins. These ten clans were again grouped, more especially in legend or speaking of the remote past, into two major divisions known as Kotuu (or Otuu), and Hotu Iti, which correspond roughly with the western and eastern parts of the island. These divisions were also known respectively as Mata-nui, or greater clans, and Mata-iti, or lesser clans. The lower portions of the island were the most densely populated parts, especially those on the coast, and the settlements on the higher ground appear to have been few (fig. 91).

In Kotuu, the Marama and Háumoana inhabited side by side the land running from sea to sea between the high central ground and the western volcano Rano Kao. They had a small neighbour, the Ngatimo, to the south, and jointly with the Miru spread over Rano Kao and formed settlements by the margin of the crater lake. The Miru lived on the high, narrow strip

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FIG. 96.

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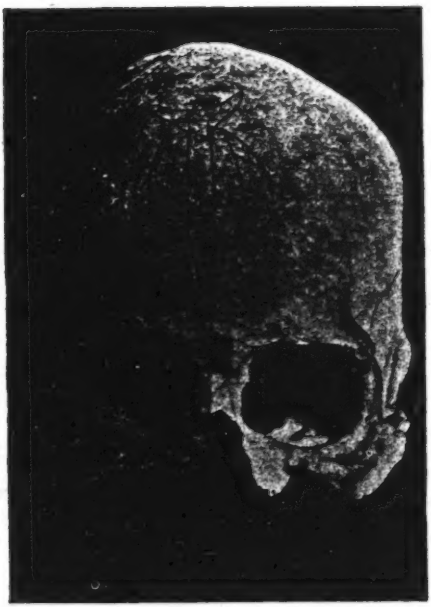

[*Butler worth*

A MIRU SKULL, WITH INCISED DESIGN.

[facing p. 240]

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FIG. 107.

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516
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CARVED DOOR-POST, ORONGO.

[facing p. 259]